THE NEW CANADIAN

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The New Canadian

[illegible] twice weekly at 479 [illegible] W., Toronto 2-B, Ont. [illegible] Henry Moritsugu, [illegible] Umezuki, Japanese [illegible] Ken Mori, adver-[illegible]

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Behind the Desk

The Japanese Census

This year, the Japanese government hopes to include in its census all Japanese nationals resident in foreign countries. Japan is seeking to count all those who are listed in the family registers (Koseki) of each prefecture. This includes many Niseis as well as Issei, since it was the practice until about 1930 for Issei parents in Canada (as in other countries foreign to Japan) to register births in the Koseki of their native prefecture.

Some interesting comment on this subject by older types with experience was aired over coffee after this week's meeting of the local JCCA chapter.

RECALL 1939 CENSUS

The conversants of this informal chat felt that Niseis and many Isseis would not reply to the mailed request of the Japanese census takers. Part of the lack of response will be attributable to insufficient funds in the Japanese government treasury for door-to-door canvassing. But there are other reasons, more interesting, why many JCs will not respond.

Remember 1939? said an older Nisei. In that year, too, Japan was counting heads, including those of Japanese in foreign countries. Few Niseis in Canada were anxious to reply then. Politicians were ranting about the "untrustworthy Japs" on the west coast and general public feeling toward JCs was not healthy, owing to strained relations between Imperial Nippon and other Asian countries, and between Japan and the western allies.

The status of dual citizenship was unfortunate to some Niseis living in Japan at the outbreak of war. War meant drafting of [illegible] available manpower, and those registered in the Koseki, even if they were Canadian— or U.S.-born and only visitors in the country, were conscripted into military service as citizens of Nippon.

Perhaps this particular situation will not arise again, but one wonders whether unforeseen circumstances may cause other [illegible] incidents in future for [illegible] Nisei loyal to another country whose birth is registered in the Koseki in the "ken" where his parents were born.

NO PRACTICAL PURPOSE?

Until recently, the family unit [illegible] had been nurtured for [illegible] centuries in Japan. There [illegible] to be no purpose in this [illegible] of those of Japanese [illegible] in foreign countries [illegible] a return to old habits [illegible] tradition.

[illegible] this comment by an [illegible] who has long been settled [illegible] course in the Canadian [illegible] life. Probably the most [illegible] statistic of this current census project will be the [illegible] of Canadian and [illegible] Japanese who re-[illegible]

● *An idea isn't responsible for the people who believe in it.*

GORGEOUS Oriental finery is admired by actress Grace Kelly while Japan Air Lines stewardess Kikuko Sasaki explains the traditions behind this Uchikaki (wedding robe). Both were guests of honor at the Neiman-Marcus 18th annual Fashion Exposition in Dallas, Texas. Miss Sasaki was a visitor to Toronto for the Canadian International Trade Fair last spring.

NHK Representative Visiting Canada

A current Japanese visitor to Canada is Miss Toki Hamano of the foreign news division of the Japanese Broadcasting Company (NHK, or Nippon-Hoso Kyokai). Sent here on a UNESCO grant for four months, Miss Hamano is visiting facilities of the Canadian Broadcasting Company which, like NHK, is a government-financed organization.

Having arrived at Vancouver at the beginning of this month, she is expected to return home at the end of December, but provision may be made for an extension of her trip to six months. She will visit Montreal, Ottawa, Kingston and New York City. While in Toronto, she hopes to meet and speak with members of the Japanese Canadian community.

National Film Board Plans JC Documentary Film for TV

A short documentary film for television purposes, tracing the progress of Japanese Canadians from the evacuation to the present time, is in the planning.

In a CBC-TV series to be named "Perspective," the National Film Board will include the JC story as one of its half-hour features on the Canadian scene. Plans are for completion of the filming by the end of October, and Perspective is scheduled to start in mid-December.

Grant MacLean of NFB is producer of the series. Free-lance writer Charles Israel, who has written several stories recently for CBC-TV, will write the script for the JC film.

The half-hour film is to show scenes in Vancouver and Toronto, and to trace a "typical" story of Nisei who came to eastern Canada alone at the time of evacuation and later brought his parents away from the west coast. Writer Israel was looking this week for a suitable older Nisei (about 35-40 years of age) to fill the role.

These plans are subject to change, however, as Israel hopes to include in the film various features of the life of JCs today, within the limitation of approximately thirty minutes.

Reward for Lost Net

VANCOUVER. — Gillnetter O. Hiramatsu reported that about five a.m. Sept. 1, a steamer cut his net while he was fishing off the north arm of the Fraser river. Lost is over 70 fathoms of 5⅜ inch nylon net, 60 meshes deep, inside the leadline.

Hiramatsu has offered a reward for the return of the net.

Grand Forks Student Wins B.C. JCCA Award

VANCOUVER.—Ronald Nishi, a graduate of Grand Forks High School, has been awarded the $100 B.C. JCCA Entrance Scholarship to the University of B.C.

The award is made annually to a Japanese Canadian student resident in B.C. and proceeding from high school to a full course of study at UBC.

Teachers and Pupils Of Toronto Schools To See Young Japan Art

The "Art of Young Japan," a large collection of typical art work and handicrafts by school students in all parts of Japan, will be given an exhibition for high and public school teachers of Toronto Sept. 21-22 at Central Technical School. Later the display will be seen by pupils and teachers at the King Edward Public School.

The collection was brought to Canada through arrangements made by S. Kosai, principal of the local Japanese language school. Thirty teachers were among many who attended the successful first showing at the Buddhist Church last spring.

Bits of Japan Found in New York, Pennsylvania and Toronto

By F. A. M.

LIKE most Japanese Canadians, I have never been to Japan. When I meet people who have, I am filled with heavy envy, especially so when I hear them talk about the lovely and neatly-arranged landscapes, busy cities, handsome houses, serene gardens and delicious food.

During the last week I managed to find bits of Japan in three widely-separated places: New York City, a small hamlet called New Hope in Pennsylvania, and Bathurst street in Toronto. I found my Japan at the Japanese House in the garden of the Museum of Modern Art, at the showroom-home of famous Japanese American woodworker Geo. Nakashima, and inside the Toronto Buddhist church.

My trip to New York was on assignment for the magazine for which I work. It was my first visit to that fabulous city—and what it did to me is another story.

The visit to the Japanese House in New York came on late Saturday afternoon. My hectic work for the day done, my feet hurt.

As I paid my 60 cents ad[illegible]sion and walked around the high garden wall to the entry, it occurred to me that this was the very first Japanese house I would enter. Before this I had seen a Japanese house only in movies, books and magazines.

You first take off your street shoes, put them into a green paper bag, and don paper slippers. Already I felt transported into another world far away from the milling streets of New York. Part of the reason, of course, was the relief of getting my shoes off.

You enter the house by the genkan and go into spacious rooms laid with tatami and separated by fusama (the shoji-type inside walls). I get these terms directly from the descriptive leaflet given all visitors to the house.

When I was in the house, there were only about fifteen other visitors, all non-Orientals. They looked a bit strange walking around in paper slippers, trying not to slip on the tatami.

DELIGHTFUL IMPRESSIONS

To be frank, I do not remember all the details for a description of the house. All I have is a series of delightful impressions. You know what a Japanese house looks like, of course. This one is quite large and exquisitely made. Only a well-off Japanese could afford it. However, it is not as large as the very dramatic houses shown in those striking movies in Ugetsu or Gate of Hell.

The rooms have no furniture; only in some areas are there a few carefully placed cushions. There is a desk in one of the main rooms—it is built into the wall and at the right height if you kneel on the floor by it. The carpentry is careful; the joints are immaculate. And the beams and roof arches have a sweeping beauty. For me who lives in a brick-and-plaster Southern Ontario house, the open-ness, the grace and lavish use of beautiful wood was intoxicating.

As I went through the main rooms (there are two), I saw several people seated on the chumon (veranda). They were not talking, except one very young couple who looked rather honeymoonish. Instead, they gazed at the neat, quiet garden that seemed a perfect retreat from the city. The garden is screened from the taxi-harried 54th Street by trees and a high fence. All street noises are muted, and you hear only the cool trickle of water in the garden and the slithering of paper slippers on the tatami. Even the honeymooners didn't talk loudly; they whispered.

The bathhouse fascinated me. I have experienced several B.C. versions of the Japanese bath. I think it is one of the most ingenious devices ever invented to make a man feel good. It is one of my ambitions to build a nihon-buro in the house I hope one day to own.

So I lingered and drank in the details of the neat little bathhouse. Outside the bath was an open window that looked onto another garden. Yet the privacy of the bather is insured because the bath itself is sunken into the floor—you may soak in the water up to your chin while gazing on the refreshing greenery outside.

Soon two women, who looked like grade three school teachers on a weekend visit to the Big City, came to the bathhouse and looked at it, discussing it quietly between themselves. I must confess I couldn't resist the temptation. Speaking to them, I drew from my scanty knowledge of Japanese ways to explain how Japanese use a bath. Like food and books, bathing is one of my favorite subjects and I'm afraid I was carried away by the situation.

The women seemed genuinely interested and pleased that I spoke up and we parted friends of the moment.

It was very difficult tearing myself away from the house, but finally I did so—since my next visit was to the Miyako, house of sukiyaki, tempura and sake.

SASHIMI, MISOSHIRU, ETC.

Earlier in my New York stay I was told by a Japanese American I met that no New York Japanese went to sukiyaki places. The Tokyo and Fujiyama are others—I think there may be five altogether. The reason why New Yorkers don't go is because they feel they can make the same food themselves at home without paying the fabulous tourist prices. And of course they are quite right.

But I had never been to a lavish sukiyaki restaurant before and my companion was a Canadian co-worker. What a chance to experience sukiyaki cooked on the table and to initiate my friend into tempura, sashimi, misoshiru and the use of raw egg in eating sukiyaki! The dinner was quite

(Continued on Page Two)

Returns to Toronto, Visits New Temple

(Continued from Page One)

good, we ate up all the rice, and the warmed sake was a nice added garnish. But it didn't really feel Japanese—not as much as food cooked by my mother or by my wife.

My visit to the Nakashima home in Pensylvania was a side dish to a business trip to that state. My host, well-known furniture designer and sculptor Harry Bertoia, drove our party from New York City. Our companion was the American Nisei I mentioned earlier, Martha Kai, who is public relations officer for the furniture firm, Knoll Associates. Martha is from Los Angeles, relocated to Chicago after a stay in the Heart Mountain camp in Wyoming and ended up in New York. In pre-evacuation days she worked on the Rafu Shimpo English section while still a student. She remembered well The New Canadian of those pre-Pearl Harbor days. An excellent paper, she recalled, thinking of the NC of that era when some eager, bright and impoverished UBC grads and students put out an all-English weekly as "The Voice of the Second Generation."

As we drove through New Jersey into Pennsylvania, we talked about George Nakashima, who is originally from Seattle. Martha knew him because he was a woodwork artist whose designs were produced by her firm. Harry Bertoia knew him as a fellow designer.

Why shouldn't we drop by at his home, suggested Harry, since it's just a short detour. We drove miles into the hilly wooded Pennsylvania countryside to find the Nakashima home. There are several buildings there—and in one, several workers were turning out the Nakashima-designed chairs, tables and cabinets that architects and decorators and lovers of fine things know all over the world. Unfortunately Nakashima was not there. His wife told us George had driven to town to pick up his daughter at school.

So we had to be content with seeing his newly-completed showroom, which was featured recently in Architectural Forum magazine. Based on Japanese architecture, it is a perfect setting for Nakashima's handsome furniture.

Temple Designed by Nisei Architects

From this back to Toronto sounds like a severe drop in excitement. But on my first day back in the office, I used part of the lunch hour to visit the Toronto Buddhist church on Bathurst street. It is the work of architect Roy Matsui and associate architect George Yamazaki; both young, both Nisei and recent graduates of the University of Toronto school of architecture.

This church (or temple) is a unique piece of architecture in Toronto. Our city is teeming with new buildings as construction in houses and religious and commercial structures gallops along. But good architecture is still rare.

The Matsui-designed church is, therefore, an exciting thing. The exterior as you see it from Bathurst street is quite arresting. It doesn't look much like the Buddhist temples of Vancouver days. The red-painted concrete blocks and the window treatment and roof line are very handsome.

The inside of the church is Japanese in style and one of the most comfortable-feeling religious buildings I have been in. Most churches tend to feel oppressive. They do not believe in light—rather they seem to recapture the gloom of the Roman catacombs. This is a Christian comparison and may not seem quite justified. But my remembrance of Buddhist churches in Vancouver carries the same hint of un-brightness.

This new church is contemporary in style, yet it is very closely related to the centuries-old Buddhist temples in Japan. It seems to be one of the same family as the Mother Temples of the Hompa Hongwanji Shin Sect. (I know this after looking at a pamphlet I picked up at the Toronto church which shows a photo of the Japanese temples.) The high-pitched roof seems to rest on low window walls on each side. The light that comes in from the sides is generous. And above the altar (probably not the correct term) is a skylight that lets down a bright shaft of sunlight. The total effect is of bright clean-ness. This is accentuated by the light-colored wood used in the roof and the laminated arches that support it. There is no ceiling and the exposed arches, beams and roof planks make a soaring, breath-taking impression on anyone inside the church.

The caretaker told us that there had been opposition from some congregation members to the design, but the architect insisted on preserving his own ideas. Since I know both Roy Matsui and George Yamazaki, I felt very proud when I heard this. This building may not be great architecture, but it is pretty good. So much so that architectural students with cameras almost made a nuisance of themselves in the first couple of months after the building was opened. The caretaker related this rather proudly and I hoped that all the fortunate Toronto Buddhists—young and old—also were as proud of their new building. It is a fact that many non-Buddhists in Toronto are happy that such a structure was designed and built in our midst.

These, then, were my brief visits to Japan during the past week or so. Only the Japanese House was pure Japan—but then it was built completely in Nagoya, shipped to the United States and reassembled in New York. But the other bits had enough of Japan in them—and made me both proud and satisfied about the fact that the kind of Canadian I am is Japanese.

thar she blows!

(A column dedicated to facts and footnotes, maybe and mayhem.)

By T. M. K.

THIS IS AN AGE when billions are spent on destruction in the name of defense. This is once more an age when corruption poses as the judge of decency and morality. This is, tragically, the age when the immature, the neurotic, the psychopath, have reins of influence and authority in their unstable and trigger-happy hands, and who presume to knowledge and judgment, yet whose own lives are drenched in the despair of their own unhappiness, insecurity and uncertainty.

Were they not submerged in contemplating their own sores, they might see and hear the normal beings, share in the wholesome atmosphere of serenity. They might even pluck up courage to face their own distortions, then to defeat them.

The farmer looks at the rotten apple in the barrel, which had once been as whole as the others, but he throws it out to join other corruptions. That rotten one had shared with the rest his thought and care. In throwing it out, he could not but regret the necessity.

How infinitely sad! how tragic! and how necessary the slow disintegration and swift corruption of our youth today!

If man were mere animal alone, the instinct of natural selection, of self-preservation, would keep him from being poisoned or killed for as long as it was possible to his nature. But man, being rational, must know, and use that knowledge, if he is not a complete imbecile. The use of that knowledge presupposes a way of using, and that immediately presents a choice: which way? The rational man knows that one way may lead to loss, the other to profit. How is he to know which is life and which is death?

Many philosophers, ancient and modern, have struggled with that question of choice.

Obviously, the strongest instinct in normal man is the preservation of life. Therefore, the sensible man will choose the way that has proven itself the better. Why then, should anyone be perverse enough to choose the destructive way of life? If, and when he does, it is because he has been deceived. He has been fooled into believing that by constantly taking poison, by immersion in corruption, he will become immune to death. Life in man will be preserved only when ethical morality is understood, accepted and practiced. There is in man an inherent appreciation of true morality, so that even the most primitive of men have a code of natural ethics. However close to truth the ancient philosophers came, still it was not until the Christian teaching began, that morality was understood, or taught, in its highest spiritual sense.

Therefore it is only where this Christian code of ethics and morality are taught, that man can learn the right way, and learning it himself, can see that it is taught to the children and youth.

If the schools that presume to educate the youth of today have no basic and unified Christian morality on which to build their entire curriculum, then they fail in their most important duty.

In pre-Christian days schools grew around the philosopher; in Christian days the schools began in the church. When schools became secular, more and more they threw off their basic Christianity until they were separated from their proper foundations, and today one sees and feels the sorry result of youth crammed with bits of uncoordinated knowledge, and without the proper knowledge of how to use what they learned, in the best ways to give them life! Worse than this, basic ignorance of moral ethics, youth are taught in various ways that poison is its own immunity from corruption.

More than ten years ago I objected strongly to the anemic course of religious education in the public schools. It was a farce. For that reason, and for others, I searched for a school that had a true appreciation of moral ethics, a school that had for its basic core an absolute standard of Christian principles. Human beings are not infallible, but God's Truth is. Where a school, where the education is based on this Absolute, the frailties of human nature can be endured.

It is an indication of the path of a nation when its education of youth fails to build the highest scale of perfection. Not that we shall all be perfect, or even close, but we will have tried.

Therefore, the waste of men and material, the elevation and worship of the abnormal, the illusory preference of death to life, these are the consequences of intellectual and moral corruption. The infection began in the child, deprived of proper moral teaching. The youth, without the mainstay of God's moral standard, grows like the thin anemic plant without light and nourishment, twisting to every gleam, hungry for light, and drooping on its own stem into the darkness of his environs.

In the public schools he learns about his mental equipment and what it can do under stimulus. In the secular colleges he adds gadgets and polish and a name-plate. He may get along well enough in his limited area, but too often what he has learned is not coordinated to that part of him which rises above gadgets and the material.

Because of his basic incoordination, he cannot realize his own true potential. Only an honest analysis of his shortcomings, a heroic act of self-preservation, can give him the incentive to turn his back to the false enticement of death, and turn his face toward life.

It is a foolish waste of youth and personality to leave him to sink or swim in his own deprivations. It is wisdom to set young feet on the right path from the beginning, to give them knowledge, with the right use of it to lift them above and away from the filth of contagious corruption. Then this age will pass and a healthier one arrive.

How to Teach Your Child to Ta[lk]

By M. SITARR

PRACTICALLY all mothers and fathers miss one of the most fascinating parts of their child's entire development — the growth of his speech. Speech is a much more complicated skill than walking, and more human than eating. From the age of two years onward, speech is the universal medium for making social contacts, and in getting people to think, feel and act. Yet children do not acquire speech automatically; speech is learned and talking is taught.

Since parents must teach the child without insight or plan, mommy and daddy are usually poor teachers. It is remarkable that children learn to talk without conscious teaching and despite the crude teaching methods found in many homes. If you consult your public library, you will find books on how to teach almost everything from atoms to zoology, but you'll search far and wide for a book on the teaching of talking.

Many parents try to prevent all crying, although a certain amount is good exercise for the child's vocal and respiratory coordination. They are interested in why the baby cries, but not in how he does it. Some parents bounce their weeks-old child up and down, or rock him, pat him, and whirl him until the baby is dizzy enough to stop crying

[illegible] ... vocal play.

If the child is bat[illegible] run in and ruin his [illegible] hearsal. The baby [illegible] feel and hear his [illegible] edly. Imitation is [illegible] babbling is self-imita[illegible] babble most often [illegible] but usually this is [illegible] are bombarded with [illegible] endearing verbiage [illegible] the air [illegible] like. Parental interr[illegible] inhibits this phase [illegible] development.

Parents Imitate Baby's Prattle in First Step

ABOUT the fifth month, "socialized" vocalization occurs. Frequently the baby will look at an object and cry at the same time. He voices eagerness and protest. Syllable repetition, such as "dada", occurs. However, true dissyllables come relatively late in the first year.

The next stage, coming between the seventh and ninth months, is marked by the first appearance of tone variation and inflection in the vocal play. Although babies generally go through these stages in order, the activity in any one stage does not stop as soon as the next step occurs. When the baby makes "da-da" sounds at this stage he is not designating a parent.

Parents should make a careful study of the child's inflections and rhythms and attempt to duplicate them. This is the material that should be used to stimulate the child, not a long verbal outpouring on why mother loves her little baby.

Sometime during the period between the tenth and eighteenth months the normal child learns to say his first true words. At this stage the child's memory span is extremely short and he therefore employs a good deal of repetition.

In studying the process of speech imitation, you will find its start in the first imitation of the child's sounds by the parent. The parent's first step in teaching his baby to talk should be the imitation of sounds made by the child. This should be preceded by imitation of the child's actions at that moment.

If, for example, the child is pounding on the table and vocalizing "da-da, da-da," the parent should follow suit in imitation of actions and speech. The parent's imitation should start after the child has commenced vocalizing. The idea of this is to help the child continue his vocal play by helping him to remember his actions before he stops them. When this procedure is properly followed by the parent, the child will usually continue actio[n] [voc]alization longer and [illegible] before.

After plenty of train[ing] [illegible] above exercise the ba[by] [illegible] bothered by parental [illegible] by imitation of vocal [illegible] next step can be take[n] [illegible] child has been babbling [illegible] dently becomes silent, [illegible] should attract his atte[ntion] [illegible] repeat any sound the [illegible] making before he beca[me] [illegible] If the sound "mama" [illegible] cently used by the mo[ther] [illegible] she picks up the chil[d] [illegible] soon associate the sou[nd] [illegible] person.

It might be said tha[t] [illegible] words are acquired thr[ough] [sta]bilization. Out of the [illegible] sounds produced by the [illegible] certain repeated syllabl[es] [illegible] stabilized [illegible] understanding [illegible]

Gestures are very im[portant] [illegible] stabilizing the first wor[ds] [illegible] taneously [illegible] If you [illegible] waving [illegible] hand, saying "bye-bye" [illegible] ing him [illegible] be easily [illegible] to teach him [illegible] his father [illegible] the same [illegible] too hard [illegible] useless.

Baby Practices Fl[illegible] In Jargon Stage

AT 18 m[onths] [illegible] has a [illegible] little voca[bulary] [illegible] and a great [illegible] average chi[ld] [illegible] to express [illegible] pulate his [illegible] get new [illegible] need is [illegible] intervene[illegible] its sound [illegible] of the tota[l] [illegible] he imitates [illegible]

However, [illegible] the average [illegible] speech is ja[rgon] [illegible] gible jabber [illegible] The child seems to [illegible]

息子(むすこ)の縁談(ねんだん)（廿九）

林 房雄

「戦友」というのは小杉庄太の口癖である。戦後はあまり聞きなれない言葉だがそれが彼の口から出ると、ピタッとした感じを出すから奇妙である。

小太郎君は苦笑しながら

「今日の品物は大丈夫らしいよ。ちゃんとした商取引だ。僕は昔から危険な橋は渡らないことにしている」

「なんだ、つまらねえ。それなら何もわざわざおれを呼び出すこたあねえぜ。頼みがあるというから、そのつもりででかけて来たのに……」

「頼みはほかにあるんだ。身におぼえのないことで、おかしなギャングみたいなやつに因縁をつけられているんだ」

「ふーん、ケンカか？」

「まだ、そこまでいっていない」

「因縁をつけられるには、それ相當の理由があるだろう」

「それが、全然、身におぼえのない話なのだ」

「商賣關係か？」

「いや、結婚關係だ」

「なんだと？」

「女出入みたいなことなんだが……」

「ふん、お前は昔から色男だよ。あっ、畜生、抜きやがった」

外人と女を乘せた高級車がずっと追い抜いて行った。庄太がアクセルをふもうとするのを、小太郎君はあわてておさえた。

「よしてくれよ、スピード違反はこの前でこりた。今日はいそぎの用事ではないんだから……」

「お前をおどかしているのは、なんという野郎だ？」

「ゼントルマンの顔という……」

「知らねえな、そんな奴。どうせチンピラだろう」

「ああ、ただの三級品だと見當はつけているが、うしろにボスがついているらしいんで、僕一人では心細い。万一の場合の防禦態勢だけは整えておきたいんだ」

「改進黨の再軍備論みてえだな。よし、解ったよ。すわ鎌倉となったら、電話しろ。戦友だ、おっとり刀で駈けつけるよ」

小太郎君はタバコに火をつけて、庄太の口におしこんでやり、自分も一本くわえて、

「それから、もう一つ話があるんだが……」

「まだあるのか？」

「君の妹のことだ」

庄太ははじめて氣がついたように、

「妹のやつ、お前の店に世話になっているそうだな。おふくろが喜んでいたよ」

「小杉！」

「なんだ？」

「ミドリさんを僕につきあわせてくれないか？」

「あっ、いけねわ！」

小太郎君はびっくりして

「な、なにがいけない？」

「変番だ。白バイがかくれてやがる」。

グーンと車のスピードを落して、

「ミドリがどうしたてえんだ？」

「僕と交際させてもらいたいんだ」

「お前、ほれたのか？」

「いい娘だと思っている」

「どうだかな」

「僕は本氣だよ」

「お前は本氣でも、あっちがどうだかな。ああ見えても、あいつ、なかなか油断のならねえ小娘だぜ」

日系人顧客へ

最近日系人客數の數が急に増加致しました事を深く感謝致します。正直本位で皆様の御利益を第一として御奉仕申上げます。絶對安心の出來るリアル・エステート組介貝商會代理人を御利用下さい。

柳澤元仁
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純日本調の王座 爆笑！ 感激の連續

同胞慰安の夕！

北米興業界の王座 河合大洋渡日選定

△九月廿六日（月）午後七時半より日本人ホール

大阪漫樂ショウ 關西漫才界大御所橘家 天才少女美島ケイ子外

見て上品、聞いて好感、この大ショウ見逃すなかれ

△主なるプログラム＝浪曲 歌謠曲 漫才 寸劇 歌謠物語 新日本舞踊その他

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皆様御存知の本社ビーシー州日本人部代理人鶴田收藏氏が今度オンタリオ州エゼントになり、トロント市ヤング街ショップに入社、皆様の御用命に應ずることになり、毎日出勤しておりますから何卒よろしく御引立て下さい。電話下されば何時でも御伺いして御相談に應じます。

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日系人の實情映畫を今冬テレヴイで放送

フイルム・ボードの新企畫

ザ・ナショナル・フイルム・ボード・オヴ・カナダではカナダ全國のシー・ビー・シーテレヴィ網冬季プログラムに寄與するため、新しい企畫の「眺望」と「カナダの窓」と題するフイルムを提供することになつている。このうちの「眺望」（パースペクテイヴ）の一つとして日系カナダ人の動靜を約三十分の放寫時間におさめる撮影を計畫、目下トロントのシー・ビー・シー・テレヴイ放送局にスクリプト・ライターとして活躍しているチャーレス・イズラエル氏がストーリーを擔當、晩市のパウエル街、新しい日系商業センターのノーンとヘスタングス街、語學校や教會の建物などを背景に撮り、またステヴストンの日系漁船隊および日系ファミリーなどの現狀をとらえ、トロントではキリスト教會や佛教會のほか再定住し市民として圓満な暮しを送つている一世および二世をならんで話をすすめると共にト市協で作製した「遊ぶ日系カナダ人」と稱する玉置氏撮影のカラー・フイルムや故マウンテーのフエラー氏がゴースト・タウンを撮つたフイルムなどの一部も使用して戰後十年、日系カナダ人はいまどんな暮しをしているかを全國的にテレヴイで放送することになるわけで、このフイルム撮影は來る十月中旬に開始され、十二月初旬には放送される豫定である。

日本學藝展

ト市教育課で來週開催

今春、ト市日語校が主催した日加親善學藝展は白人關係者にも多大の關心を呼んだが、今回ト市教育課のデヤーラーム視學官の熱望により、市教育課主催で日本學藝の展覽會を來る九月二十一日、二十二兩日、市内セントラル・テクニカル校で展示、小、中學校教師たちに觀賞のチャンスを與えることになつた。なお第二回はキング・エドワード小學校内で催したのち、その他學校も作品展を行いたい意向である。デヤーラーム氏は日語校の小財校長に次の如く語つている。

古い日本文化の傳統の中によく戰後十年に歐米文化を消化して、東西文化を融合させ、大きく美しく表現しているのに驚いた。これらの作品をまず二日間教師たちに觀てもらつて批判會を催すつもりである。

日本放送協會の濱野氏來訪

日本放送協會外信部の濱野トキ氏は國連ユネスコから四カ月間の奬學金を得てカナダの放送事情を研究のため來加中で、すでにオタワを訪問、今週トロントに見え本社を訪問された。十月三日までトロントに滯在してからモントリオル、ケエベック、キングストン、オタワ、ニューヨーク等を訪い、再びトロントに歸つて來る筈であるが、日系人と談合したい意向を持つているので何れ市協で集會を取りきめることになろう。

恩を忘れず

【東京發】一九二三年、關東大震災のとき、米國から多大の援助をうけたことを忘れない東京の主婦の一グループは、輕い財布をはたいて計千四百六十圓（約四弗六仙）を集め米東海岸州の水害地に見舞金として送金した。

に、オンタリオ州が他州にさきがけて立法化した「公共の場所における人種差別を嚴禁する」という法律もこれでは全く有名無實で、さつぱり役に立たないと非難している。

時間は日本）を開催する。一般の觀覽を歡迎。入場無料。

無効判決に對し勞組側では憤慨

既報、ドレスデンにおける黑人差別待遇のケースが無効と判決されたことに關して勞働組合側では「かかる判決を下したグローチ判事は、以前にも人種差別を行つた事實があるので、このケースを裁く資格はないのであつた」と痛擊すると共

生花と菊花

ガーデン・クラブで十月十四、五日展覽

トロント・ガーデン・クラブ主催の第三回生花と菊花展覽會は十月十四（金）十五（土）の兩日トロント佛教會階下で開催されることになつた。兩新聞社後援で、入場料五十仙。

感謝報告と映畫會

今夏世界一周旅行をした合同教會の清水牧師は今土曜日午後七時から西クイーン街教會で感謝報告の天然色映畫會（約二時間でうち一

●日本行便船 チャイナ・メール號九月二十五日、インデア・メール號十月一日何れも晩市出港

如月クラブ集會

如月クラブでは今土曜日午後八時、元松尾スチュデオにおいて例會を開催、ダンス練習、モントリオル行きや故齋田愛子嬢記念音樂會等の相談もする。尙貯蓄部の九月分掛金も持ち寄られたいと。

ト市日語學校

トロント日本語學校では先週末より授業を開始しているが、まだ入學希望者を受付けているので普通科は、ジョン・ホールで、特別科は毎會社交室で毎木曜夜七時半から開いているのでお申し込むよう。

「暴力教室」の上映禁止

兒童に惡影響と松村文相が

【東京時事通信】松村文相は今週の閣議で米映畫「暴力教室」（ブラックボード・ジャングル）は、兒童に對して惡影響を及ぼすので各都道府知事あて觀覽させないよう通達した旨を報告するとともに、「從來映畫は法律的にも行政的にも野放しの狀態となつているが、なんらかの形でこれを規制する措置をとりたい」旨述べ各閣僚もこれを了承した。

（問題の米國映畫「ブラックボード・ジャングル」がトロントで封切りされた際、市教育課の婦人委員たちは猛烈に上映反對を主張、映畫檢閱官の良識問題まで發展したが、結局、公開され、チーン・エージアーが連日ラインアップをつくつたものである。）

●訂正 九月七日掲載の中出ソデ氏死亡廣告中中出安次郎氏が「中田」となつて居り上山惣市氏が「上出」となつていたのを訂正します。

秋の彼岸會

△九月廿五日（日）午後二時
△バサースト街八一八會堂

右の如く秋の彼岸法要を營み式後階下でお茶の用意があります。是非御參詣下さい。

トロント佛教會

素煙 ケンゾー

二世の求職者

▽ちかごろ、二世の求職者は本當に仕事がほしいのかそれともヒヤかし半分に來るのか、さつぱり見當もつかぬ態度で面接に應じる者が多くなつてきたと一友人が語つてくれた。

▽彼が責任を持つ某會社の一職場に人手が要ることになり、二世の男子を雇い入れようと電話で廣告を申し込んできた。英文らんにその求人廣告を出してから、二、三日すると、また彼から電話があり、もう一回同文の廣告を出してくれという。

▽ペイはよし、仕事は比較的樂なのに誰一人應じなかつたわけはないと質してみると、やはり應募者が三人あつたそうだ。その三人ともなぜ採用されなかつたか理由はこうである。一人は三十才前後の體格のよい二世青年、兩手をポケットに入れ、シガーをくわえて、「ヘイ、ユー・ガッタ・ジョブ」とふらりと友人のオフイスの中に入つてきたそうだ。

▽あとの二人は二十五才ぐらいで、どんな仕事をするのかをたずねる前に「××弗週給をくれろ」と頭から要求し、それ以下なら仕事はいらぬとどえらい權幕だつたという。

▽二世がフォーマンなので三人がそんな態度に出たのかどうかは知らないが、何んとしても求職者の態度でないことを友人は指摘し、二世がなければないでよし白人に仕事を與ねるだけだよ、とガッカリした口調で電話を切つたものだ。

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△三人姉妹	同	同
△夢みる人々	吉田信子	九〇
△偽だらけの街	田村泰次郎	一、五〇
△病める接吻	新田潤	一、五〇
△偽裝乳房	宮本幹也	一、七〇
△沈默の女	岡部知二	一、五〇
△泥んこの詩集	大林清	一、五〇
△花の接ぶん	佐藤民寶	一、六〇
△夜々の星	長谷川幸延	一、七〇
△風媒花	武田泰淳	一、三〇
△井上靖名作集（春の嵐他三篇）		一、五〇

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ヒロシマ日記 (九)

廣島遞信病院長　蜂谷道彦

「ピカ」と「ドン」

私はピカドン直後しばらく音を聞いていない。自家から病院にたどりつくまでは、目の前で家の倒れる音まで聞いていない。陰惨な無聲映畫の景色の中を歩いていたような氣がする。郊外では、ピカッと光つてドンと大きな音がしたので、「ピカドン」というが、われわれ病院や市中にいたものは、ほとんど誰も音を聞いていない。そして、その後もしばらく音がきこえなかつた。

母校の岡山の醫大で、成層ケンの生理的影響が研究されていて、低壓裝置の中へ入つて急に氣壓を上げ下げすると、耳が聞こえなくなることは記憶に殘つている私はそれと同じ現象がピカドン直後起きてしばらく耳が遠くなつたのだと思つた回診にきた勝部君に賴んでこの方面を調べてもらうこととした。本が燒けてしまつてない、早くなんとかこれらの症狀に說明をつけたい。私は醫師としての職業意識が回復したのだ。

くる人ごとに爆彈の種類をたずねてきた。だれの返事もアイマイでピンとくるものがない。新兵器の域を脫せない。新聞もラジオも本もないのだから、耳學問より外に知る方法がない。私は人毎に、無益な質問を繰返すばかりだ。

佐伯の婆々さんが顏色を變えてきた。私のひとみが婆々さんのひとみにあうと婆々さんは兩手で顏をおおつて大きな聲で泣き出した長男の死だ。次男と長男の嫁をピカドンの日に失い、また長男の死だ。婆々さんは獨りぼつちになつた淋しさを泣き泣き訴える。

「婆々さん、心配するな、小母さんの一生を私がみる安心せよ」と勵ました。

婆々さんはしばらく泣いて泣きやめた。そして「よろしくたのみます」といつて階下へ降りて行つた。

赤痢の將校は晝過ぎなくなつた。息を引きとつて間もなく、山口縣からお母さんが探しに來た。ちよつとのことで親子死目にあえなかつた。將校に代つて、赤痢で女の子が隔離病棟に入つた。聲をかぎりに母ちやんを叫ぶ。

日はとつぷり暮れた。街にはどこにも明りがない。市內は完全に燒け落ちてしまつた。赤痢の子が靜寂を破る。その聲が次第に飛び飛びになる。時々思い出したように大きくなる。それが耳の底にこびりついてはなれない。私はまた、一睡もできなかつた。東の空がほのぼのと明け始めた。私は夜明けになつてうとうととまどろむ。朝だ。

トロント暑雜詠

有働亭　選

波月　夕立雲逸れても海へ影のこす
タエ　苦かりし地の香かげらふ夕立たと
ふさゑ　キャムプへ發つ子の顏姿見きだむる
あかしや　デパート出て熱帶の如き暑さにあふ
小松　一房の葡萄頒けあふ親子の灯
照波　孫にせがまれ五十路の水着恥かしや
海の子　砂日傘草の砂洩れてこそばゆし
健寧　薔薇散りて庭芝の色亂れたり
陽山　極暑の犬駈け來て舌の長きこと
昨道　殘業の裸動けり影繪めき
たかね　入道雲足に差し上ぐ子の重み
蛙葉　藻の花やしんかんとして樹々の幹
亨　今年仔の栗鼠が餌につく森溽暑
同　誰か持去れ西日の株に突立つ鋤

近事片々

露木海藏

▽日本の北太平洋におけるサケ、マスの漁獲操業は四年前から再開された。日、米、加の協定のもとに實施されているが、本年は昨年の倍の船團を派して生産の增大を計つたところ、すでにカン詰にて百五十萬箱の實績をあげる見通しとなつた。(昨年の三倍にあたる)

▽日本は國內消費を除いて百十萬箱を輸出しなければならぬ。戰前の最得意先であつた英國は昨年約三十萬箱の注文であり、このままでは大量のストックを持つことになるので、對英賣込みを各筋が(先般渡英した河野農相も)活發なる賣込みを展開した結果、サカイ五十五萬箱は全量契約が成立したとも報じられている

▽ところで、世界で最大の生産地であるアラスカ、カナダ等の本年の魚獲はひどい不漁で、まず例年の四割といわれる。(本紙に再三報じられた通り)その結果米國方面から日本のサケのカン詰の引合いが急增し、これも五十萬箱は動くと豫想されるにいたつた。

▽日本のサケ漁業にとつての朗報は、カナダにとつて不良の年の結果となりそうである。同じ資源地の北太平洋の漁區をめぐつて、その成果の差は甚だしい。操業の技術、運營に差があるとは思えないが、この點素人の私にはわからないから論評はさしひかえる。

▽ただ一つ、日本の漁者は貧乏と海に惠まれていたため「傳統」の氣慨がある。狂奔する怒濤の中で、文字通り挺身操業をやる。すでに本年も三隻の操業船は沈み犧牲者を出している。このような冒險作業はほめたことではない。外國の漁者はもつと生命を大切にする。

▽生命を大事にすることは絶對に必要だが、それと知りつつも生命がけでやらねばならないところに、日本の性格がある。悲しいことである。それで生きる道も幾分拓けているのが現狀だ

日本建築勉強に

ハミルトンの小柳又四郎氏息淳氏(一九五四年トロント大學建築科卒業)は東京の米人建築事務所に働くかたわら日本建築勉強のため九月十四日桑港出帆のプレシデント號にて渡日した。

マッシルーム農園へ

今回次の諸氏がポート・クレヂットのマッシルーム農園に働くため日本から再歸加した。

田場國男、吉田正男、山下實

田久信次氏が過つて爆死

【晩市通信】サレーでイチゴ農園を經營している福岡縣出身の田久信次氏(六七)は先週九日正午ごろダイナマイトで木の根を爆發させていたところ、使用人レフダと共に爆死したと英字紙は報じている。

人事消息

■結婚

▲トロントの佐々木菊三郎氏夫妻の息女百々枝ドーリンさんと同市の中島ミツル夫人息安行ヤキー君は深草正三氏夫妻の世話で八月廿日午后二時半よりホーリーフリエチー教會でフランク牧師司式で結婚、キング街ミユアヘッド・レストラントで披露した。

■死亡

▲オールダーグローヴの香河林三郎氏(八五)は九月三日死去、六日佛教會に於て生田開教使司式の下に葬儀を執行した。

■移轉

▲トロントの中村[illegible]氏は次へ移轉

[illegible]

御禮

息淳事一ケ年の豫定にて東京の米人建築事務所に就職傍ら日本建築見學の爲め出立の際は多大なる御餞別を戴き有難う御座いました。其の上深夜にも拘らず御見送り下さいまして御厚意の程重ねて御禮申上げます。

ハミルトン　小柳又四郎

結婚御挨拶

中島安行(ヤキー)
佐々木百々枝(ドーリン)

右兩名儀豫て深草正三氏夫妻の世話で婚約中の處八月廿日午后二時半よりホーリー・クリスチー教會でフランク牧師司式の下に結婚式を擧行後キング街ミユアヘッド・レストラントで些か披露宴を催しました際は御多忙中御臨席下され且又過分の御祝品祝辭祝電等の御厚意に預り有難く御禮申上ます。なお兩人に對しまして今後ともよろしく御交誼と御指導の程お願い申上げます。

トロント
母　中島ミツル
父　佐々木菊三郎
母　イノ

故 林三郎(八五才)儀

約三ヶ月の病氣療養中の處醫藥の効なく遂に去る九月三日午前九時永眠致しました事を生前舊知諸賢に謹告申上ます。同五日夜佛教會室に於て通夜を營み翌六日午後一時より同佛教會室にて生田開教使司式の下に葬儀を執行致しましたその際は御多忙中にも拘らず御會葬下され且又多大なる御香典供花弔辭弔電等を賜り御厚志の程誠に有難く厚く感謝致します尙一々參上御禮申上ぐべき筈ですが略儀乍ら紙上を以て生前の御交誼を併せ深く御禮申上ます。

喪主　香河タニ
長男　同　政盛
妻　同　枝香
孫　同　厚子
孫　同　直美
孫　同　正勝
親戚　山田正雄
同　逸子
同　山田博
友人　一同
フレザーバレー佛教會
同　婦人會
同　青年會
オールダーグローヴ
キリスト教信徒一同

求

ガーデナーのヘルプ入用電話アール・オー一七一六六〇二　矢田部

求

ガーデナ數名入用。電話オーエックス四一四五〇五(平野)

漬物用大根

今年は例年より早く立派な漬物用大根ができました。なお一定量の白菜もありますが、澤庵漬大根は早目に申込まれたい。トロント方面は加藤夫人、電話アーイー七四五五にオーダー下さい

ベイン・ビユウ農園
オ州ピカリング

トロント佛教會

パラースト街九一八
日曜常例說教
午後二時
法話「柔よく剛を制す」
川口開教士

日系人合同教會

電話イーエム三一一九四九
九月十八日午前十一時
日曜禮拜
題「大いなる證言」
說教　清水牧師
日曜學校　午後二時半

聖公會日系人部

電話エルエル五〇四六
九月十八日午前十一時
聖餐式
說教「基督的世界觀」
今井司祭

日本のメロデイー

日本の民謡二十八曲
歌詞及簡單な說明が付いています
一部一弗五十仙

俳句を書く短冊

百枚貳弗
ニューカナデアン

「シシユウ展覽會」

田中シシユウ實習所が二百餘點の傑作を集め、また珍らしいレース糸造花、クツションその他、トロントではじめて公開する

來る九月二十三日(金)夜七時から十時まで。九月二十四日(土)午後一時から十時までトロント佛教會階下で。皆樣に御案內申し上げます。(入場料五十仙)

後援　南新聞社　如月倶樂部

ニューカナディアン
THE NEW CANADIAN
479 Queen St. W., Toronto 2-B, Ont.
(Phone EM 6-5005)
毎週水土二回發行
半年三弗 一年六弗
日本文編集者
梅月高市 森研三

『憲法改正』、卽ち派兵にはならぬ

鳩山首相、記者團に語る

【東京時事通信】鳩山首相は今週輕井澤の別邸で記者會見を行つたが、大要次のように語つた。

一、米國は日本の憲法を改正しなければ海外派兵の出來ないことを知つている。私が憲法を改正したいという意思を持つていることは米當局にも十分傳わつている筈だ。しかし、私は憲法改正というのは自衛のための軍備という點を明確にすることがネライであるから憲法改正卽海外派兵ということにはならない。自衛のために海外派兵が必要とするかはそのときそのときに考える。

一、日ソ交渉は次第に進行している。然し今が一番重要な話合いの最中である。私はそう暇のかからぬうちに相當の成果をあげ得るものと期待している。領土問題も解決への燭光（しよくこう）がみえてきたので年内にはすべての問題が同時に解決するだろう。

ブルガニン首相 發病と報道さる

【モスクワ發】ブルガーニンソ連首相は病氣のためフィンランドおよび東ドイツ代表らと會見する日程をキャンセルしたと今週發表された。ブルガーニン首相は今年二月八日首相に就任して以來、間斷なき外國代表との會談で多忙をきわめるスケジュールに追い廻された結果の過勞による發病とみられる。

金閣寺が再現

【京都時事通信】放火で燒失した京都の金閣寺が滿五年ぶりで復興、來月十日盛大な落慶法要が營まれる。この金閣寺再建が企圖されたのは一九五二年秋で總工費は三千万圓、京都市民はじめ全國から集めた淨財寄附で造られた豪華なもの。

初代鳩山で合同へ

岸氏が積極的工作をはじめる

【東京時事通信】米國から歸つた岸民主黨幹事長は今秋十一月——明年度豫算編成前に保守合同を實現することを目途として積極的な工作をはじめるハラを固めたようだ。すなわち民、自兩黨の保守合同問題は時期と方法の二點で行きすまり狀態にあるが、岸幹事長は保守合同を促進するためにはまず民主黨內の結束を固める必要があるとし、從來の公選による緒方初代總裁の構想をすて鳩山氏を初代總裁として保守合同を實現し新黨の手で明年度豫算を成立させた後鳩山氏は引退、緒方氏を次期總裁とするよう黨內の了解工作を行うハラをかためたといわれる。この構想については三木總務會長も贊成するものと岸氏は樂觀している。

▽ただ再改進系の一部に鳩山初代總裁はよいが、豫算成立後引退の約束をすることに難色を示す向きもあるもようだが、岸氏としては「それは將來の問題だ」として了解を求める方針のようだ。一方、自由黨はこの構想に表面反對の意向を表明しているものの、大野總務會長らは大体これを了承しており、黨主流が贊成すれば吉田派も同調せざるを得ないものと岸氏はタカをくくつているようだ。一引退時期が、政府で最初のプラン通り押し進めるといつている。

米加向板ガラス 漸次正常化す

【大阪時事通信】米國、カナダ向け板ガラスの輸出は一時の熱狂的買付から漸次正常化するものとみられている。米國およびカナダ向（米國經由）は昨年から同國の異常な建築ブームにより各國からの輸入が激增し、日本の總輸出量の四分の一をしめる最大の市場となつたが、米國の建築ブームも峠を越したし、ベルギーその他の輸出量も增加する傾向もあるなどから一時のような買手市場的要素は今後漸次影をひそめ、買手の注文もかなり嚴しくなるものとみられている。

鐵道働き增賃へ

關係十五組合が共同戰線

一九五〇年の鐵道スト、昨年のスト危機に際してオタワ政府は强制調停を强行すると共に、實際上カナダ鐵道働きのスト行使權を凍結してしまつた。鐵道關係の十五ユニオンはこのシクバタから脫するため、何れも共同戰線を張つて十四万八千の鐵道從業員に、平均二十五仙の時給値上げを要求する段取りをととのえている。鐵道ユニオンでは增賃のほか、保健、厚生プランをかかげて會社側と契約更新をはかる戰術であり、契約期限がそれぞれ組合によつて異るので、單一的に發展で要求獲得に出る方針を今週の代表會議で可決した。

株の儲け

課稅されるか

株取引での儲けにインカムタキスを課せられるべきものか、という問題に黑白をつける聽問會が今秋インカム・タキス訴願局で行われる。インカム・タキスがいままでかけられていなかつた株取引による儲けは辯護士の手數料と同樣にタキスがかけられるものだと一株仲買人にタキス支拂を請求したのに對し、仲買人はその必要なしと訴願手續を出し、果してタキス當局の請求が正當か否かを確めることになつたものである。

ト市々會の模樣 新移民に知らせ

トロント市內十九の外國語新聞（本紙もふくむ）の代辯者は今週市會に「市廳が日刊紙に發表する告示、警告、豫告などを、同じくこれら外國語新聞にも掲載し、ニユー・カナヂアンに市會のことをよりよく理解させてもらいたい」と要請した。これに對し市長は、新移民は財產を持ちタキスを支拂つている者が多いのだから彼等は市會に關する情報を正當に知る權利があるとの好意を示したが、最終決定はさらに硏究を積んだ上で行われることになつた。

ソ連と國交回復

西ドイツが捕虜歸還にも成功

【モスクワ發】西ドイツのアデナワー大統領は先週より今週にかけて五日間にわたり、西ドイツとソ連間の國交正常化をはかるためソ連首腦者と折衝を重ねた結果西ドイツとソ連は國交を囘復することに同意すると共に、ソ連內に抑留されている約十万人（ドイツ側では百万と主張）のドイツ捕虜の歸還も承認、アデナワー大統領は意氣揚々とこれらの土產を持つて凱旋將軍のように西ドイツの首都ボンに今週歸つてきた。

【ボン發】ソ連との國交復活の約束を行い得意顏のアデナワー大統領は、ボンに歸るとともに直ちに閣議を召集、モスクワ訪問の結果を報告したが、この席には慣例上、反對黨主らも參加したが、ソ連と國交を復活することは大きなミステーキかも知れないと今回の西ドイツの出方に危險があることを反對派は指摘している。

Ａ級戰犯三名 十年ぶりに釋放

【東京發】Ａ級戰犯として終身刑をうけた橋本欣五郎元大佐、賀屋興宣元藏相、鈴木貞一元企畫院總裁の三氏は十四日、ちようど刑期のうち十年滿了した日に釋放されると發表があり、今週中に釋放される。殘る四名も今年中には釋放の段取りとなろう。

警官二千ともみ合う

砂川町民の反對デモ

【東京發】立川米空軍基地を擴張するため政府の測量技師團が基地附近の砂川町に測量に今週派遣されたところ、基地擴張によつて砂川町は二分されると同町民や附近部落民のほか總評組合員など約二千人が測量隊を通すまいと十重二十重の人垣をつくつたのに對し約二千名の年若い警官隊が續々と現場に送られ、双方一大もみ合いを十時間にわたつて演じた結果、負傷七十四名を出した。さいわい警官隊は武器を使用しなかつたため死者は出なかつた。

▽立川基地はジェット機の發着を自由にするためには現在の滑走路六千八百フィートを七千五百フィートに延長しなければならない。そのため砂川町內の宇戶數は立退かねばならず、また農地一エーカーに對し年七百弗に相當する支拂いで土地買上げを政府が行おうとしているのに反對のデモをしているわけである。

▽町村民のデモをシリ目に十名の測量隊は測量を完了

在外武官を 米英など六カ國に

【東京時事通信】防衛廳では、かねてから在外武官制度の擴充を檢討していたが、このほど五六年度中に九人を配置する方針で外務省、大藏省と折衝中である。その內容は、米國一人を追加（現在一名）、英國二人、フランス、西ドイツ、タイ、濠洲、ソ連、南鮮の各一名を新設する。ただしソ連と南鮮とは國交回復をまつてから設置することになつている。

伊藤律氏は國外に

【東京時事通信】日本共產黨は今週記者會見で「さきに黨を除名された元中央委員伊藤律氏は國外にいる」との發表を行つた。右發表は同氏の國內監禁說、國外逃亡說はては殺害說などを打消すためのものとみられている。

はなし

▽先週末のことト市內某日系住宅に二人組の白人青年がビルデング・インスペクターと稱し一人が留守居の母堂夫人の案內で屋內を見て廻るうち、一人がこつそり泥棒を働き、現金二百弗を盜んで引揚げたことがあとから判明した。注意が肝要。

CALENDAR

SEPTEMBER

17—Toronto: Bussei Anniversary [illegible] Masaryk Hall, 8:30-12.

23-24—Toronto: Exhibition of em[broidery by] Mrs. Kono Tanaka [illegible] Buddhist church [illegible] p.m. Friday, 1-10 [illegible]

[illegible]—Toronto: [illegible] Socratic fall inau[gural] [illegible] Hall, 7:30 p.m.

OCTOBER

[illegible]—Toronto: Aiko Saita Memorial [illegible] at Buddhist temple, [illegible] sponsored by Kisatagi [illegible]

[illegible]—Toronto: Bussei Concert at [illegible] Hall.

[illegible]—Toronto: JCCA Movie Night [illegible] Hall, 7:30 p.m.

[illegible]—Toronto: Garden Club [illegible] at Buddhist church [illegible] p.m. Friday, 10 [illegible] Saturday.

[illegible] toys, etc. This [illegible] the child's practice [illegible] It forms a bridge [illegible] child to the adult [illegible] Jargon reaches its peak [illegible] months, drops out rapidly and is gone by two years.

Echolalia appears next. This is the parrot-like echoing of words heard by the child. Occasionally, whole phrases and sentences will be repeated. Many parents encourage echolalia because it seems cute or in the mistaken belief that they are helping the child to talk. Children need speech for communication, not for show. Speech must be thought of as a tool rather than a plaything. The only useful feature of echolalia is that of helping the child to imitate. If he has echolalia, he is already skilled enough.

By the time the child reaches his second birthday he should be talking.

Parents should not try to correct a child's pronunciation, because they couldn't if they tried. The child must instead be taught to correct himself, at this stage of development.

The task of properly teaching the child to speak is not easy. But by understanding the process and by teaching the child to correct his own errors without anxiety, we can help him to overcome difficulty and frustration. Teaching a child to talk is no [illegible] affair.

Annual Flower Show Slated for Oct. 14—15

The Toronto Garden Club has scheduled its third annual Flower Arrangement and Chrysanthemum Show for Friday, Oct. 14, 1-10 p.m. and Saturday, Oct. 15, 10 a.m. to 10 p.m. at the basement of the Toronto Buddhist church. Admission will be 5[illegible] cents.

Personal Notes

ENGAGEMENTS

Toronto

The engagement of Chiro[illegible] daughter of Mr. and Mrs. H. Higashi of Japan, to Mas Kawaguchi, son of Mrs. S. Kawaguchi of Toronto was announced on August 28, 1955, at a party at the Hoo Sai Gay.

OBITUARY

KAGAWA

Aldergrove, B.C.

Rinzaburo Kagawa, in his 85th year, passed away on September 3, 1955. Funeral services were held at the local Buddhist church on Sept. 6, officiated by Rev. S. Ikuta.

ACKNOWLEDGEMENTS

The New Canadian acknowledges with thanks generous donations from the following:

Mr. and Mrs. O. Kamachi, Kamloops, on occasion of daughter's marriage.

Toronto Nisei Ten Pin Bowling League.

Mr. and Mrs. E. Aida, Toronto, and Mrs. M. Ohkata, London, on occasion of marriage of son and daughter.

Domestic Help

Responsible, pleasant experienced person for permanent position, live in, must be good plain cook and fond of children, no waxing, laundry or heavy work, highest wages for right person, teenage daughter welcome. WA. 3-8897 (Toronto).

CLASSIFIED SECTION

Male Help Wanted

GARDENERS wanted immediately, [illegible] Apply M. [illegible] (Toronto)

SHORT-ORDER cook. Apply 2265 Kingston Rd. Toronto. AM. [illegible]

YOUNG MAN [illegible] hardware store. Apply 2[illegible] St. W., Toronto.

YOUTH [illegible] department. [illegible] Danforth Cleaners, 500 Jones St., Toronto.

Domestic Help Wanted

GIRL OR WOMAN for housework [illegible] modern home. MO. [illegible] (Toronto).

GIRL [illegible] housekeeping [illegible] (Toronto).

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BOOKKEEPER for restaurant chain, experience not necessary. Apply, Manager, Toys Restaurant, [illegible] Yonge St., Toronto.

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Sports Review
By EDDIE

Now It's for the Birds

LAST SUNDAY'S successful Nisei Open social at Matsuo Studios more or less concluded the local tennis season, a good one despite a shortage of newer faces. Special accolades should go to the veteran Bussei trio of Fuz Fujiwara, Eizy Tsujimoto and Yozy Yasui. Likewise to Trinity's Mickey Matsubayashi and Helen Bienosz, who spent a lot of time helping newcomers get started. Also a salute of Matt Matsui (whose prodigy, Henry Irie, won the Nisei Open Cee title, incidentally) for keeping us up to date on developments in the local Nisei tennis world.

Roy Shin, prexy of the Nisei badminton group reminds that shuttlecocks will be flying within the next two weeks, Tuesday nights at the Metro gym and Friday nights at the All-Nations church. The Metro group will also hold forte on Friday evenings.

The Friday night date at the All-Nations gym replaces last year's Saturday afternoon sessions for newcomers. Special rates are accorded for scholars, and they'll be coached on the fundamentals by Roy Shin, one of the top Nisei shuttlers.

Tom Sumi's Nisei Sooners will play their season's opener this afternoon at High Park, Toronto, from 1 p.m. Tho' a little shy of linemen, the Sooners expect to give a good account of themselves in the Ki-Y 140-lb.-and-under loop. A reminder to prospective players that practices are being held every Sunday at 11 a.m. at the Christie St. bowl.

Frank Toyota, Nisei puck-chaser from St. Catharines, will again play his hockey in the States this winter. He'll rejoin the Washington (D.C.) Lions, last year's Eastern (U.S.) Hockey League champs.

A Nisei boxer hit the news in Toronto this week. Henry Morishita, a 118-lb. slugger, won a three-round decision last Monday at Palace Pier.

The fourth game of the best 3-of-5 will go tonite when Toronto Cameras will oppose Cecil Morris in junior semi-finals at Coxwell Stadium. After winning the series opener handily, 7-2, behind May Mukai's clutch pitching, the Camera girls dropped a close 6-5 decision on Tuesday. Ken Ikeda will start May on the hill tonight . . .

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Nobuokas Doubles Champs
Bussels Fear Bad Weather

Defending Toronto Bussei men's doubles champs Tom and Yasu Nobuoka won the title for the third straight time as they turned back challengers and two-time winners Mush Fukumoto and Yozy Yasui 6-2, 10-8 in the finals at Earlscourt last Sunday.

The mixed doubles event was also started, with the first round losers entering the Cee fight, the second round losers the Bees, and the eight quarter-finalists battling for the Aye title held by Mush Fukumoto-Mich Isozaki. The '54 champs were the only ones to advance as far as the quarters when they beat last year's consolation champs Toru Idenouye-Betty Kono in the second round. Others advancing into the round of 16 were Frank Matsui-Gerda Wilms, Yozy Yasui-Toshi Takasaki, Tom and Sue Iwasaki, Tosh Uyeda-Nana Yamamoto, Don Yokota-Mary Ebata.

NOTE TO MEMBERS: Owing to unpredictable weather, the tournament matches will be played Saturdays and Sundays, if possible. Also, Ray Hodgins of Monsour's Flower Shop has donated a dazzling new challenge trophy for Ladies' Singles. —F.F.

Kondo and Hashizume Best as Ten Pinners Open Bowling Season

The Nisei bowling season opened officially last Friday in Toronto with the first night of the Friday section of the Ten Pin League at the Olympia-Edward.

Team Results: Butch Yamamuras over Double S Tile 4-0; Tom Yamamotos over Ken Nakamichis, Bibo Nagao's over Oscar's Sports, Jack Watanabes over Crystal Cleaners, Sid Kondos over 300 Tavern, Hurricanes over Puppies; all 3-1; Leighton Shirts 2, Hotshots 2.

Wally Iwamoto hit 210 and 202 for a 537 triple, while George Ohori hit a 202. Lefty Nakamura 516, Chuck Shimizu 507, Sid Kondo 542(207), Ken Ito 501, Mas Kawabata 527 were the better scores of the night.

Sid Kondo had high single and high triple for the night, while Toy Hashizume paced the ladies in both departments with 472 (186). Other ladies: Joyce Bando 415, Tye Yamamura 414, Sue Sato 404, Kay Yanoshita 402.

—J.K.

BURKE-PASTOR OUT

Reversing an earlier decision, the East Toronto Ladies Senior Softball League ruled that Eddie Hisaki's Burke-Pastor girls are ineligible for league playoffs. BPs did not play a full schedule, having dropped out for a few weeks early in the season to reinforce the team.

NOW FULL G.A.T.T. MEMBER

GENEVA.—Japan became a full participating member last week of GATT, the Geneva Agreement on Tariffs and Trade.

SOFTBALL PHOTOS

Each player who participated in the Labor Day Softball Tournament will get a complimentary team photo, the Toronto JCCA has decided. Others wishing to purchase photos should contact Matt Matsui or photographer Sadao Nikaido.

MAIL TO JAPAN

SS China Mail leaves Vancouver Sept. 25; SS India Mail leaves Vancouver Oct. 1.

BUSSEIS BOWL SEPT. 25

The Toronto YBS Mixed Bowling League will open its season on Sunday, Sept. 25, 1:30 p.m. at the Towne Bowling Alley. Those interested in bowling with the Bussei loop are asked to contact Misako Murakami (RI. 4552) or Tim Goto (HA. 5904) not later than Wednesday, Sept.

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